

GOD

AND THE

KING:

O, R,

A Dialogue shewing that our
Soueraigne Lord the King of England,
being immediate under God within
his Dominions, doth rightly claim
whatsoever is required by the Oath of
ALLEGIANCE.

*Formerly compiled and Printed by the especial Com-
mand of King James (of blessed memory) and now
commanded to be re-printed and. Published by his
Majesties Royall Proclamation, for the Instruction
of all his Majesties Subjects in their Duty and
Allegiance.*

T O R K,

imprinted by special Priveledge
and Command, 1663.

The Contents of this Dialogue,

1. **T**He occasions and chiefe end of
the Oath of Allegiance, from
pag. 1. unto pag. 27.

2. The speciall heads and branches of
the Oath of Allegiance : from pag.
27. unto pag. 31.

3. The principall grounds of the Oath
of Allegiance are proposed and
establisht, as

First, That our Soueraigne Lord the
King of England hath no Superi-
our besides God, unto whom he is
immediately subiect within his
Dominions : from pag. 31. un-
to pag. 69.

Secondly, That the bond of Alle-
giance from his Subjects unto
him as their Supreme Lord, is
inviolable, and cannot by any
means be dissolved : from page
69. unto the end.

By the KING.

A PROCLAMATION

For the Re-Printing, Pub-
lishing, and Using of a
Book, Intituled, *God
and the King.*

CHARLES R.



Whereas by the special
Command of Our late
Royal Grand-father,
King James (of blessed
Memory) there was
Compiled and Printed a Book
or Treatise, Intituled, God and
the King; or a Dialogue, Shew-
ing that the King of England being
immediate under God, within his
Dominions, doth rightfully claim
what

whatsoever is required by the
Oath of Allegiance : which said
Book, or Treatise, being uni-
versally dispersed through these
Realms and Dominions, did in
those times (by the blessing of
Almighty God) prove an effectual
means, both for the instruction
of the People in their Duty and
Allegiance, and for avoiding the
Penalties of the Laws and Sta-
tutes made and provided con-
cerning the same ; in respect
whereof, and to the end Our lov-
ing Subjects may not be ignorant
of, but rightly understand the
said Duty, and the true meaning
thereof, which by reason of the
late times of Libertism and
Distraction hath been by many
too much neglected, and not duly
considered, we have been graci-
ously pleased to direct, That the
said Book, or Treatise, be forth-
with

with re-printed and published.
And Our further Will and Plea-
sure is, and we do by this Our
Royal Proclamation (by and
with the advice of Our Privy
Council) Will and Command all
and every the Archbishops,
Bishops, Mayors, Sheriffs,
Bailiffs, and all other Officers
and Ministers whatsoever with-
in these our Realms and Domi-
nions, That they and every of
them respectively, within their
several Diocese, Limits, Liberties
and Jurisdictions, do (by such
wayes and means, as they in
their wisdoms and Discretions
shall think fit) advise and direct
all School-masters and Teach-
ers of the English and Latine
Tongue, to teach their Scholars
the said Book, or Treatise, either
in Latine or English, according
to their respective capacities.
And

And also, that it be recommended
to all Masters of Families and
Apprentices to have one of the
said Books or Treatises, with
advice to read and be instructed
in the same, and the contents
and true meaning thereof, there-
by to enable themselves to un-
derstand and performe the said
Oath, and avoid the Penalties
of the Laws and Statutes made
and provided against such as
infringe or neglect the same.
And for the better incourage-
ment of our Subjects in so good
and necessary a work ; We do
by these presents straitly Charge
and Command all Printers,
Stationers and Booksellers, and
all other persons whatsoever,
That they, or any of them, do
not at any time or times here-
after ask, take, or Demand for
the said Book, or Treatise, above
the

the price or sum of six pence of
lawfull money of England, as
they tender our pleasure, and
will answer the contrary at their
uttermost perils.

Given at the Court at *Whitehall*,
December the fifth, 1662. in
the Fourteenth Year of Our
Reign.

GOD SAVE THE KING.

THE POWER OF THE CROSS
IN THE HEART OF THE
SINNER
BY THE REV. J. H. W. B. B. B.
OF THE LUTHERAN CHURCH
OF THE NORTH

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*A Dialogue shewing that our
Souveraigne Lord the KING
of England, being imme-
diate under God within His
Dominions, doth Rightly claim
whatsoever is required by the
Oath of Allegiance.*

Theodidastus.

YOU are well met
friend *Philalethes* ;
your Countenance
and Gesture import
that your thoughts
are much busied : What may be
the occasion of these meditati-
ons ?

A 2

Phila.

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Philalethes. Somewhat I heard
this evening Prayer from our Pa-
stor in his Catechisticall Expositi-
ons upon the fifth Commandement,
Exod. 20. a Honour thy Father and thy Mo-
ther; who taught, That under these
pious and reverend Appellations of
Father and Mother, are compri-
sed not onely our naturall Parents,
but likewise all higher Powers, and
especially such as have Soueraigne
Authority, as the Kings and Prin-
ces of the earth.

Theodidastus. Is this Doctrin
so strange unto you, as to make
you muse thereat?

Philalethes. God forbid: for I
am well assured of the truth there-
of, both out of the word of God,
and from the light of Reason. The
sacred Scriptures doe stile Kings
b Esay 49. and Princes, the b Nursing Fathers
of the Church; and therefore the
Nursing Fathers also of the Com-
mon-weale: these two societies ha-
ving

ving so mutuall a dependance, that the welfare of the one, is the prosperity of the other.

And the evidence of Reason teacheth, that there is a stronger and higher bond of duty between Children and the Father of their Country, then the Fathers of private families. These procure the good onely of a few, and not without the assistance and protection of the other, who are the common foster-fathers of thousands of Families, of whole Nations and Kingdoms, that they may live under them an honest and peaceable life.

There being so firme and neer an obligation of Subjects in duty and obedience unto their Prince, I could not but seriously meditate with my self, or rather enter into some thoughtfull admiration, how there should be any so farre unnatural and forgetfull of their many wayes bounden and in-bred duty,

as to enforce his most excellent Majesty to secure himself of his Subjects Loyalty and Allegiance by a solemn Oath.

Theodidastus. Such is the generall pravity and corruption of men, that in most kingdoms and common-weals, there have ever risen some seditious *Corathes*, and rebellious *Sheba's*.

Philalethes. It may be upon some extraordinary provocation, by the cruel oppressions and insolent tyrannies of Governours.

Theodidastus. Nay, frequently, men onely out of pride and ambition, or out of a blinde and intemperate zeale, or from the effect of both (when they are checked by the reins of government) repining discontent, have sown the tares of sedition against the most vertuous and religious Princes; and ungratefully plotted their ruine, even when they have been most

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most propitious and indulgent towards them.

What Prince was ever more mercifull and compassionate, then King *David*, as being fashioned and framed wholly according to his heart, who is the God of mercy and compassion? yet *a wicked* ^{a 2 Sam.} *Sheba, the sonne of Bichri, lifted* ^{20.} *up his hand against him, and blew the trumpet of Schisme and Sedition, to rent his Kingdom from him.*

That peacefull and moderate Emperour *Augustus*, honoured by his Enemies for his Princely vertues, was assailed ^{b Suet. cap. 16.} *b* ten severall times by Conspirators. *Vespasian* even composed of mildnesse and Clemency ^{c Suet. cap. 25.} *c* had dayly treasons against him; and his son *Titus* for his pleasing and amiable vertues, tearmed by ^{d Suet. cap. 1.} *d* *Suetonius*, The ^{e Cap. 6.} *e* love and delight of mankind, wanted not a *Trayterous Caccina.*

Buc

But leaving ancient and for-
raigne, and to instance in Mo-
derne and Domestick Examples,
(as most powerfull to perswade,
being fresh in our memories) his
Majesties clemency towards the
Romanists, and Papall Faction, at
His happy entrance into this
Kingdom, was rare and admir-
ble ; especially, if we consider
their disloyalty and sanguinary
attempts against *Queen Elizabeth*
of blessed memory, onely under
pretence of promoting their su-
perstition, whereunto his Majesty
was a constant and professed op-
posite, as well as his Royall Sister.

An Apology
of Eccle-
siastical
Hierarch.
cap. 1.

In the beginning of *Queene Elizabeths* Raigne, the^a most part
of such as were addicted to the
Roman Superstition, communica-
ting with us in Divine Service,
lived free from all punishment, or
molestation, and enjoyed common
favours and benefits with other of
her

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her Majesties Loyall Subjects. Of which their practise, the Pope being advertised by some fervent and zealous *Romanists*, and that hereby, in time, his adherents would by little and little wholly consociate themselves with our Church, and so all hope would be lost by a home party of reducing this Kingdom unto his subjection, out of which his predecessors had gathered such rich treasures. *Pius Quintus* to prevent so great a damage unto the Sea of *Rome*, and for this purpose to make an open schisme between his devoted vassals, and her Majesties dutifull and faithfull Subjects; he sent *Moreon*, an English Priest, to declare by his Papall Authority unto the then Earls of Northumberland, and Westmerland, upon whom multitudes of Popish people in the North were dependant, That *Queen Elizabeth was an Heretique*,
(and

Anno Domini 1569.

11. Reg. Elizab.

*sanct. lib. 7
de v. p. b.
Monarch.*

(and therefore that they ought have no communion with her civill affaires, much lesse in Religious) *because by being an Heretique, she was fallen from all Dominion and Power, and they were not compelled to obey her Laws and Commandements.*

Whereupon they raised an army of ^a four thousand foot-men and six hundred Horse, for the maintenance of the liberty of their conscience, and the reformation of Religion, pretending *that they were driven to take this enterprise in hand, lest otherwise forraign Princes might take it upon them to the great perill of this Realm* which forces were soon vanquished, and onely some chiefe conspirators receiving condign punishment for their Rebellion other Papists that did not partake in this seditious commotion (through the Gracious disposition

*a Story in
ennal. 12.
El. 2ab.*

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of her Majesty) enjoyed the liberty they did before.

But *Pius Quintus* was neither mitigated by her Majesties Clemency, nor daunted with the ill successe of his factious Compliments: for being informed that his projects took not that effect he ex-

pected, because all the *Catholikes* knew not that *Queen Elizabeth* was

persecuted an *Heretique*: not long

after, he did Publish a *Bull*, where- out of the fulnesse of his power,

denounced *Q. Elizabeth* an *He-*

retique, and that such as did cleave to her, should incur his curse:

that she was deprived of all Domi-

on and Dignity: that her Nobles and People, or any other that had

borne obedience unto her, were

excommunicated from this Oath, and from all Allegiance and fidelity: commanding them not to obey her Laws, upon pain of his Curse.

And that this *Bull* might be the more

b 3rd. l.
7. v^{is}b.
Monarchie

Anno Do-
mini 1570
12. Elia.

more generally known unto *Romanists*, and to gain undoubted credence thereunto; he caused it to be Printed at *Rome*, to be signed by a Publike Notary, sealed with the seale of his Court, and at length being sent into *England*, it was fastened by one *Felton* deeply plunged in the *Roman* superstition, upon the gates of the Bishop of *London's* Pallace.

2 Eccles.
7. 3.

And although these Papall thunders, and curses of *Pius Quintus*, were but as the noise of thornes under the pot, and vanished like the vapor of smoak: yet *Gregory* the thirteenth, immediately succeeding *Pius Quintus*, confirmed and ratified his *Bull*, erected a

* Anno
1578. 14.
Eli.

* Colledge at *Rome*, gave a Pension to another Colledge at *Doway*, to be receptacles for Fugitives and discontented persons in *England*, to be instructed in Schoole-points of sedition (as it is manifest

fest by the books and writings of their then chief Masters and Oracles, & *Bristow* and *Allen*) and from thence to be secretly conveyed into this Kingdom, to persuade men they were bound to obey the *Popes Bulls*, and excommunications, to renounce their naturall Allegiance unto her Majesty, and take part with any domestical or forraigne power to depose her from her Regall Throne.

d See *Bristows* motive, mot. 15.40 And *Allen* defence. Eng. Cathol. c. 4.

The most eminent and principal men of note amongst these Fugitives, were the Jesuites *Campion* and *Parsons*, who at the commandement of *Gregory* the thirteenth, comming towards this Kingdom, desired of him that the forenamed *Bul* of *Pius Quintus*, which himself also had established, might so be understood, *As to bind the Queen*

e Instru-ments of this interpret-ation found amongst Papists. 1580. About this time *Parsons* writ the Reasons of refusall of going to Protestant Churches;

upon which writing (saith the *Apology* of the Ecclesiasticall Hierarchy) when many chiefe men refused to goe to heresall service, there was called a Parliament in the end of the same yeare and the Law of twenty pound a Month for Recusancy was ordained, but no capitall Law made against Priests, or their receivers.

and

and the Heretiques (but not the Catholiques) as matters then stood, but when there might be had a publique execution thereof. With these instructions they entered England and Saunders the same time in Ireland, with an Army from the Pope, to succour the Rebell Desmond. And as Saunders laboured by violence and force of Arms, to enthrall mens persons : so these with artificiall and plausible persuasions, to captivate their souls, and prevailed with many, together with a refusall of communicating with us in the religious worship of God, to renounce their civill Duty and Allegiance unto their Sovereigne.

And thus, by the seditious practises of Jesuites and Priests, this separation of her Majesties Subjects from Divine Service dayly increasing, and accompanied with a perillous dissolution of the

the bond of her civill obedience:
Yet her Majesty, out of her great
moderation, and incomparable
goodnesse of nature, impeached
none of these rebellious *Separatists*,
either in their lives, lands,
goods, or liberties: but onely by a
decree in Parliament, punished
them with a pecuniary mulct for
the time they refused to come un-
to the Church, and published a
Proclamation for the *Revocation*
of *all such as remained beyond the*
Seas, under the colour of study, to be
the authors of treasonable attempts.

An.Dom.
1581.
24. Reg.
Eli.

Wherewith, these seed-men of
Sedition were no way suppressed,
but rather did dayly multiply, and
at length grew unto that height of
impiety, as to animate sundry de-
sperate persons, and sons of *Belial*;
as *Arden*, a *Parrie*, and others of
the same ranke, with hope of
eternall salvation, to lay violent
hands upon her Majesties sacred
Person:

a 1582.
25. Eli.

Person : and became principal Agents to incite the King of
 1583. 26. *Spain* (then entering into hostility with this Land) to invade the
 Eliz. Realme, assuring him to have here a party of *Romanists*, ready to assist such power as he should see on land, for subduing of this potent *Kingdom*.

Which unchristian, and unnatural enterprises of Fugitive Jesuites, and Priests, covered with the mantle of Seale and Religion, enforced her Majesty, after much patience, and longanimity, to enact by publike authority of Parliament : That if any Jesuites, or
 1584. 27. Priests made in parts beyond the
 Eliz. Seas, according to the rites of the Roman Church, came into this Realme, they should be adjudged Traytors, and suffer as in case of High Treason.

All these notorious Seditious, and Rebellions, hatched and produced

duced by the Papall faction, and their Chieftaines Iesuites, and Priests, out of a Zeale to reduce into this Land the Idolatry of Rome; and the justice, and equity of the fore-mentioned Laws, made by the late renowned *ueen*, to suppress, and prevent them, were well known unto his most excellent Majesty: and therefore at his happy inauguration unto this *Kingdome*, out of his own maturenesse of iudgement, and grounded perswasion of the truth, being resolved to treade the steps of his Royall Sister, and by the light of the *Gospel*, to extinguish the *Egyptian* darknesse of Popery, he could not; but in his Princely wisdom, more then conjecture, that the like disloyall attempts might be practised against his Sacred dignity and Person, by these *Romanists*. Notwithstanding, out of his Gracious inclina-

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tion unto pittie and mercy, desiring to conquer evill with goodnesse, in the beginning of his Reigne, he set at liberty all Jesuites and Priests that were Imprisoned, and unto such as lurked in secret corners of the Land, he gave them leave openly to profess themselves to be such; so that both, by a certain day, would depart the Realme. And as for other Recusant Papists, refusing to partake with us in the sincere worship of God, he frees them from all pecuniary mulcts imposed upon them by the Law, honoured many of them with *Knight-hood*, gave them free access unto his Court, and presence, bestowed equall favours upon them, with their opposites in profession: they were not provoked by any tyrannous cruelty or oppression, unto any seditious enterprises.

Thila.

Philalethes. Surely no, but rather had just cause to be truly dutifull, and Loyall to His Majesty, who thus did change deserved justice into mercy and clemency.

Theodidastus. The mercy indeed, and favour of Kings and Princes, is like a cloud of the latter Raine, and worketh much good upon minds not well disposed. But some of these Romanists were of so rancorous a spirit, and cherish ingratitude, that whilst they peaceably enjoyed the fore-cited favours; they did plot a treason, barbarous for cruelty, unpardonable in regard of example: the horrible destruction by Gunpowder of the King, Queen, their Royall Progeny, and the whole Court of Parliament at once.

Philalethes. Did the bloody Actors of this monstrous attempt alledge no motive or reason thereof?

Theodidastus. None, but their

fanaticall Zeale, to promote the *Romish Religion*; which enraged affection out of charity is not to be supposed to be in all of that profession, and in wisdom to be feared least it be in some, surviving these offenders: And therefore to discern the one from the other, the Oath of Allegiance, (which hath occasioned this our Conference) was principally framed.

Philaloches. They that will be so impious as to lift up their hands against Gods anointed, little fear the banish sin of Perjury: and therefore this Oath will not much avail to discover such treacherous persons.

Theodidastus. An Oath is a most sacred Bond, and with a secret terrour imprinted by the immediate finger of God in the taking thereof, doth so straitly oblige the inmost Soul and Conscience, that although

although many men be obdurate
unto other grievous sins: yet they
will be tender and sensible of the
violation of an Oath. *Very often*
(saith Saint Augustine) men pro-
voke their Wives whom they suspect
to be adulterous, to clear themselves
by an Oath, which they would not do,
unlesse they did beleve that those
which fear not Adultery, may feare
Perjury: for indeed (saith he)
some unchaste woman which have not
feared to deceive their Husbands by
wantonnesse, have been afraid to use
G O D unto them as a witnesse of
their Chastity. In the Maritall
conjunction of the Husband and
Wife, there is a lively resem-
blance of the obligation of Sub-
jects in civill Allegiance unto
their Prince: for as the coupling
of the Wife unto the Husband in
dutifull obedience; so of Subjects
unto their Prince in Loyalty and
Fidelity, is a very arct and near

Cont. men-
dac. ad
Conf. 1. 2. 21.

1 Cor. union: and as the ^a Husband is the
 31. 13. head of the wife, so is the ^b Prince
 b 1 Sam. of his Subjects. As therefore ex-
 15. perience in the dayes of Saint
Augustine taught, that Wives do
 rather dread wilfull perjury, then
 undutifulnesse towards their Hu-
 bands; so it is now to be presumed
 that many Subjects will abhor the
 same crying Sin, more then dis-
 obedience.

Philalernes. But is there any
 example in former ages of the like
 Oath for the trying of the Loyalty
 of the Subjects unto their Sou-
 veraigne?

Theodidastus. About a thousand
 years since, the same Oath in
 substance was used in *Spain*, and
 ratified by the Canons of divers
 famous Councils of *Toledo*: For
 Council. whereas there was a generall re-
 Tolitan. port, that there was such perfidi-
 4. can. 74. ousnesse in the minds of many people
 of divers Nations, that they made

is the no Conscience of keeping their
 rine Oaths and fidelity, that they had
 e exsworne unto their Kings, but did
 Sain dissemble a profession of fidelity in
 es d their mouthes (like unto equivo-
 the cating Papists) when they held an
 Hu impious perfidiousnesse in their
 me hearts : the fourth Councell of
 r th Toledo decreed (as also other
 di • Councels afterward held in the ^{a Concil.}
 same City) that ^b whosoever of w, ^{Tol. 5.}
 or of all the people through all Spain, ^{6. 10.}
 shall goe about by any means of con- ^{b C. Can.}
 spiracy or practise, to violate the ^{74.}
 Oath of his fidelity, which he hath
 taken for the preservation of his
 Country, or of the Kings life : or
 who shall attempt to lay violent
 hands upon the King, or to deprive
 him of his Kingly power, or by
 tyrannicall presumption usurpe the
 Sovereignty of the Kingdom, let
 him be accursed in the sight of God
 the Father, and of his Angels :
 and let him be made and declared a
 stranger

stranger from the Catholique Church, which he hath profaned with his perjury.

Philaethes. Hath this Oath any agreement and correspondency with the Oath of Allegiance unto the Kings Majesty?

Theodidasus. Almost in every point and circumstance, as you will easily perceive, if I shall but reade the Oath of Allegiance unto you out of this Book which I have in my hand: for the Tenor thereof is thus word for word.

I A. B. Doe truly and Sincerely acknowledge, pzoferre, testifie and Declare in my Conscience before God and the world; That our Sovereign Lord King James is lawfull & rightfull King of this Realme, and of all other his Majesties Dominions and Countries: and that the Pope, neither of himself,

himself, nor by any Authority
by the Church or See of Rome,
or by any other means with
any other, hath any power or
Authority, to depose the King,
or to dispose any of his Maie-
sties Kingdoms or Dominions;
or to authorize any foraigne
Prince to invade or annoy him,
or his Countries; or to dis-
charge any of his Subjects of
their Allegiance and obedience
to his Maiesty, or to give li-
cence or leave to any of them to
bear Armes, raise tumults, or
to offer any violence or hurt to
his Maiesties Royall Person,
State, or Government, or to
any of his Maiesties Subjects
within his Maiesties Domini-
ons.

Also I doe sweare from my
heart, that notwithstanding
any declaration, or sentence of
excommunication, or depriva-
tion,

tion, made, or granted to
 made, or granted by the Pope
 or his Successors, or by any
 authority, derived, or pretended
 to be derived from him, or his
 See, against the said King, his
 Heires or Successors; or an
 absolution of the said Subject
 from their obedience: I will
 bear faith and true Allegiance
 to his Majesty, his Heires and
 Successors, and him and them
 will defend, to the uttermost of
 my power, against all conspira-
 cies and attempts whatsoever,
 which shall be made against his
 or their Persons, their Crown
 and dignity, by reason or colour
 of any such sentence, or Decla-
 ration, or otherwise, and will
 doe my best endeabour to dis-
 close and and make known un-
 to his Majesty, his Heires and
 Successors, all Treasons, or
 traitterous conspiracies, which

I shall know, or hear of to be
against him, or any of them.

And I doe further swear,
That I doe from my heart ab-
hor, detest, and abiure as impt-
ous and hereticall this damna-
ble doctrine, and position :
That Princes which be ex-
communicated or depriued by
the Pope, may be deposed or
murthered by their Subiects,
or any other person whatsoever.

And I do beleebe, and in my
Conscience am resolved That
neither the Pope. nor any per-
son whatsoever, hath power to
absolue me of this Oath, or any
part thereof, which I acknow-
ledge by good and full autho-
rity to be lawfully ministred
unto me, and doe renounce all
pardons and dispensations to
the contrary. And all these
things I doe plainly and an-
cerely acknowledge and swear,
according

according to these express words
by me spoken, & according to the
plain and common sense and un-
derstanding of the same words
without any equivocation, or
mentall exaltation, or secret re-
servation whatsoever. And
I doe make this recognition,
and acknowledgment, heartily,
willingly, and truly, upon the
true faith of a Christian: So
help me God.

Philaloches. There is indeed
between this Oath, and the former,
established by the Councils of To-
ledo, a perfect harmony, if we respect
the substance of the matter in them,
save that the former Oath is more
generall and concise: the latter more
diffuse and particular. And there-
fore I would intreat you for my
more clear and distinct apprehension
thereof, to resolve it into the several
heads and branches of which it doth
consist.

Theodi-

Theodidasus. I shall presently
 give you satisfaction herein. In
 an Oath, there is the matter or
 truth which we swear, or the
 forme and manner how we are to
 swear. The manner of taking this
 Oath, is to swear plainly, sincerely,
 and without all equivocation;
 mentall reservation, or secret in-
 terpretation, ^a in justice, judgement, ^a Jer. 4. 2.
 and truth: otherwise then that in-
 famous Heretique ^b Arius swore, ^b Socrat.
 who being demanded by the Em- ^{Hist. lib.}
 perour, whether he would sub- ^{1. cap. 25.}
 scribe unto the *Nicene Faith*, ^{Nicephor.}
 which condemned his Heresie, ^{Hist. lib.}
 denying the God-head of Christ; ^{3. cap. 5.}
 he forthwith yeelded hereunto:
 and being further required by the
 Emperour (suspecting his dissi-
 mulation) to swear unto the same
 Faith: he writ his own hereticall
 confession, subscribed it, hid it in
 his bosome; and then having a
 mentall relation unto his Confes-
 sion,

e Isidor.
Hisp. Sen-
sen. lib. I.
cap. 31.
Bern. de
inter.
Dom. c. 13.

sion, he took an Oath, that he had truly, and from his heart subscribed. In which perfidious action, the wretched heretique was either ignorant, or wilfully forgetfull, that by *whatsoever Art of words* any man sweareth, yet God who is the witnesse of the Conscience, accepteth it, as he doth to whom the Oath is made.

The matter or main subject of this Oath, which is the principall thing whereof I conceive you desire to have a more distinct and full understanding, may to this purpose be resolved into these ensuing assertions.

1. Our Soberaigne Lord King James is the lawfull king of this kingdome, and of all other his Majesties Dominions and Countries.
2. The Pope, neither by his own authority, nor by any other

other Authority of the Church, or of the See of Rome, nor by any other means, with any others help, can depose his Maiesty.

3. The Pope cannot dispose of any of his Maiesties Kingdoms and Dominions.

4. The Pope cannot give authority to any forsaigne Prince, to invade his Dominions.

5. The Pope cannot discharge his Subjects of their Allegiance unto his Maiesty.

6. The Pope cannot give licence to one, or more of his Subjects to beare armes against him.

7. The Pope cannot give leave to any of his Subjects, to offer violence unto his Royal Person, or to his Government, or to any of his Maiesties Subjects.

8. Although

8. Although the Pope shall by sentence excommunicate, or depose his Maiesty, or absolve his subjects from their obedience: notwithstanding they are to beare faith and true Allegiance unto his Maiesty.

9. If the Pope shall by sentence excommunicate or depose his Maiesty: nevertheless, his subjects are bound to defend his Person and Crowne against all attempts and conspiracies whatsoever.

10. If the Pope shall give out any sentence of excommunication or deprivation against his Maiesty: notwithstanding his subjects are bound to rebuile all Conspiracies and Treasons against his Maiesty, which shall come to their hearing and knowledge.

11. It is hereticall and detestable, to hold, That Princes being excommunicated by the Pope, may be deposed or murdered by their subjects, or any other.
12. The Pope hath not power to absolve his Majesties subjects from their Oath of Allegiance, or any part thereof.

Philaethes. By these assertions
publicly proposed, I confesse I
doe conceive the principall contents
of the Oath more clearly then be-
fore: But I would not onely have a
full and through apprehension of this
Oath; but likewise upon any occa-
sion, for the more expedite perfor-
mance of my duty unto his excellent
Majesty, readily remember it, which
I shall be the better able to doe, if
you would be pleased to reduce this

C

multi-

multiplicity of Assertions unto some fewer heads.

*Ha iura-
menti partes
vere sunt
quod Iaco-
bus se legi-
timus Rex
Angliae,
Scotiae, Hi-
berniae, &c.
Beca. con-
trou. Angli.
cap. 3.*

Theodidactus. This may easily be accomplished. There are two special grounds or foundations of true Sovereignty in our gracious Lord the King. The one that receiving his Authority onely from God, he hath no superiour to punish or chastise him, but God alone. The other, that the bond of his subjects in obedience unto his sacred Majesty is inviolable, and cannot be dissolved. These two generall heads (presupposing the undoubted truth of the first assertion, [Our Sovereigne Lord King James is the lawfull King of this Kingdom and all other his Dominions and Countries] because the most * seditious impugners of his Majesties Crown and Dignity, freely acknowledge it) comprise all the

* Every English Catho-lick doth professe his Majesty to be his true and lawfull King. Parsons in his judgement of the Apology. part. 1. numb. 22.

other

other assertions, as even now I severally proposed them out of the Oath of Allegiance.

For to begin then with the first head: seeing that when God would denounce his most heavy judgments against wicked kings that transgressed his Law, as against *Saul* and *Rehoboam*, he threatneth them with renting their *Kingdoms* from them, and making their houses desolate: the *deposing of a King*, the *disposing of his Dominions* unto another, the *hostile invading of his Countrys*, must needs be a grievous chastisement: And therefore if his Majesty hath no superiour besides *God* to punish him, the Pope as his *Superiour* cannot by any means whatsoever depose him, dispose of his *Dominions*, invade his *Countries*; which is the effect and substance of the second, third, and fourth Assertions.

Philalethes. Doth the same ge-

nerall ground of his Majesties
*Kingly Sovereignty comprehend the
 rest of the Assertions ?*

Theodidactus. No; for they are
 all contained within the limits
 of the second principle of Regall
 Sovereignty: *That the bond of the
 Kings Subjects in obedience unto
 his Majesty is inviolable, and cannot
 be dissolved.* This will be evident
 unto you by a compendious reci-
 tall of the chief parts and duties
 of Allegiance from a Subject to
 his Prince. And we cannot learn
 these duties from a better Master
 then God himself, who hath so
 exactly taught them in his sacred
 Word.

The generall duty which God
 enjoyneth upon all men, *to eschew
 evill, and doe good,* is diffused
 through the particular duties of
 every man; whether it be the duty
 of a servant unto his Master, of a
 son unto his Father, or of a sub-
 ject

fect unto his Prince. And in the
 Allegiance of a Subject unto his
 Sovereigne, the *evill* he is to
 eschem, is *evill* in *action*, for he is
 not to ^b touch him with any hurt- ^b Psal.
 full touch, nor to ^c stretch out his ^{105.}
 hand against his sacred Person, nor ^c 1 Sam.
 so much as to affright, or disgrace ^{15.}
 him, by cutting the lap of his
 garment: *Evill* in words, for ^d he ^d Exod.
 is not to curse his Ruler: *Evill* in ^{22.}
 cogitations, for he is not to ^e curse ^e Eccles.
 the King in his thought. So like- ^{10.}
 wise the good which he is to doe
 out of obedience unto his Prince, is
 in deed, by ^f paying tribute unto ^f Rom. 13.
 him for his Regall support, by
 fighting his Battels with Joab,
 adventuring his life with David,
 to vanquish his enemies: in speech,
 by revealing with religious ^g Mor- ^g Ester 2.
 decai the treasonable designments
 of Bigan and Teresh, by powring
 out prayers ^h and supplications ^h 1 Tim.
 for his welfare: in thought by ⁱ

esteeming, and honouring him
 i Rom. 13 from the heart, and out of i Con-
 k Eſay 45 ſcience as the ^k anointed of the
 Lord, Gods holy ordinance, and mi-
 1 Pſal. 82 niſter, and as a ^l God upon earth :
 for this is to obey him for the
 m 1 Pet. m Lords ſake, to feare God, and
 2. honour the Kingⁿ : when we feare
 n 1 Pet. 2
 o Prov. 8. God by whom the ^o King reigneth,
 and his Throne is eſtabliſhed.

Now if the Subjects of our
 Sovereigne out of their *Allegi-
 ance* unto his Maieſty are not to
 lay violent hands upon his ſacred
 Perſon, but to ſuccour and defend
 him even with the hazzard of their
 lives : not to curſe him with their
 tongues ; but to bleſſe him by
 Prayers and Supplication, and
 preſerve him by diſcovering all
 attempts againſt his life, and dig-
 nity : not to harbour in their ſouls
 any evill thought of him ; but
 from their heart to honour him as
 Gods Vicegerent here upon earth :
 and

and the bond of this Allegiance (as the second ground of Kingly Sovereignty averreth) is inviolable, and cannot by any means be dissolved: then although the Pope doth arrogantly presume to discharge them from their Allegiance unto his Majesty, to absolve them from their Oaths of Obedience, to give licence unto them to bear arms against him, and offer violence unto his Person, to excommunicate and depose his Majesty; all these impious and irreligious practises are in vain, and notwithstanding, they are not to depose, or murther his Majesty, or any way to offer violence unto his sacred Person, Crown, and Dignity; but to defend him against all Conspiracies, to reveal all Treasons against his Majesty, and bear unto him Faith and true Allegiance.

Philalethes. I doe now fully conceive how the two props and pillars

of Supreme Authority in his excellent Majesty, which you have proposed, doe briefly, and as it were by way of Epitome, comprise all the chief and materiall points of the Oath: and although I am most assured in my Conscience of their firmnesse, and immovable stability in the truth; yet to be the more enabled for the justifying of them unto others, I would request you to shew how these pillars are supported, and upon what foundations they are built.

Theodidastus. Hereunto I doe willingly condescend, and will first discover unto you the foundations of the first prop, or pillar; Our Sovereigne Lord King James receiving his Authority onely from God, hath no Superiour to chastise, and punish him but God alone.

The ancient practice of this Kingdom is cleer for this truth:

* *Ball.* *Bracton* * twenty years Chief Justice

ice unde Henry the third, in his
 customes of England saith : <sup>a 1 Cente-
na. rubri-
ca. 35.</sup>
 There are under the King freemen,
 and servants are subject unto his
 power, as also whatsoever is under
 him ; and he himself is subject to <sup>Et ipse
sub nullo
nisi tan-
tum sub
Deo.</sup>
 being no man, but onely to God. And
 again, If there be any offence com-
 mitted by him, forasmuch as there
 is no breue to inforce, or constrain
 to him, there may be supplications
 made that he would correct, and
 amend his fault : which if he shall
 not doe : it is abundantly sufficient
 punishment for him that he is to
 expect God a revenger : for no man
 may presume ^b judicially to examine <sup>b Disqui-
rere.</sup>
 his doings, much lesse to oppose them
 by force and violence. And this is
 no other Kingly Sovereignty then
 God himself hath given unto his
 Majesty : I counsell thee (saith
 God by the mouth of ^c Solomon) ^{c Eccles. 8}
 to keep the Kings commandment,
 and that in regard of the Oath of
 God ;

God; be not hasty to goe out of his sight, stand not in an evill thing; for he doth whatsoever pleases him. where the word of a King is, there is Power, and who may say unto him, what dost thou? An evident testimony, that as Kings are subject unto God, whom they are to obey rather then men; so they are subject onely unto God and have no mortall man their Superiour, who may require of them an account of their doings and punish them by any judicial sentence.

And this divine verity was not onely taught by Solomon, but likewise by his Father David; who out of a consideration of the eminency of this Regall Authority, subject onely unto the severe judgement of God, powreth out before him this penitent confession: *Against thee, against thee onely have I sinned. Against thee onely:*

• Psal. 51

f hisely : for he was a King (saith
 him Ambrose) not bound unto Law,
 because Kings are free from the
 kind of Crimes, and are not called
 unto punishment by any Law, being
 raised by the power of command :
 therefore David sinned not against
 man, unto whom he was not ob-
 noxious, in regard of punishment ;
 but out of admonition onely, and re-
 proofe, uttered in the name, and
 by the authority of God himself.
 Hereupon the Prophet Nathan,
 having used this preface (thus saith
 the Lord) admonished King David
 that he should expiate his sin by
 repentance ; but he gave no sen-
 tence against him whereby according
 to the Law he might be adjudged
 unto death. For if Nathan had
 given any such sentence against
 David, he should have had power
 to deprive him of his life, and so
 of that which he enjoyed by his
 life, his Regall Authority, which
 God

a Apolog.
 David cap.
 4. & lib. 3.
 Epist. 7.
 Epist. 6.
 Serm. 16. in
 Psal. 118.
 with whom
 doe agree.
 Arnob. Cas-
 sid. Beda.
 Glossa. ord.
 Anthems in
 51. Psal. &
 Dydimus,
 Cyrill. Nicee
 tas in Au-
 rea Capena,
 in 50. Psal.
 Leo 4. 2. 9.
 7. c. Non s
 competentia.
 2 Sam. 12.

God onely can take away from Princes, because he alone bestoweth it upon them.

b Psal. 82.

For from whence have they received their Sovereignty to be here upon earth as Gods over men? God himself answereth, *b* (and not any Creature whatsoever) *have said, ye are Gods*; and as by my word the world was made: so are ye appointed by the same word to rule the world. Who hath given unto them their Kingdoms? the most high, *c* *He ruleth in the kingdome of men, and giveth it to whomsoever he will.* What power hath seated them in their Thrones? The power of the Almighty, *d* *Reges* (as the vulgar translation readeth it) *collocat in solio*, he placeth *Kings* in the Throne. And by whom doe they sway their Scepters, and govern their Kingdoms? By Gods speciall Authority, *e* *By me* (saith God himself)

e Prov. 8.

doe

from the Kings reigne, and decree justice, by his immediate power who is ^f Lord and King of all the ^f Psal. 47. earth. And to descend unto particulars ; Doth not God by the mouth of his Prophet Nathan, tell David, ^g I anointed thee King ^g 2 Sam. 12. over Israel ? Doth not Solomon acknowledge, that ^h the Lord hath ^h 1 Kin. 2: established him, and set him on the Throne of his Father David ? was it not the saying of the Prophet Ahija in the Person of God to Jeroboam, ⁱ I will give the kingdome ⁱ 1 Kin. 11: unto thee ? Neither the kingdome onely, and the power of Princes, but all things else proper unto them, are after a peculiar manner Gods. Their ^k Crowne, their ^k Psal. 37. Anointing, their ^m Scepter, and ^l Psal. 89. Throne are Gods ; and their Persons, adorned with all these, are so Divine and sacred, that they themselves are the ⁿ Angels of God, and ⁿ 2 Sam. 14. Sons of the most High. ^o Psal. 82.

Phila-

Philalethes. *If the Persons Princes are sacred, and their Authority is thus wholly from God, how is it said in the holy Scriptures that some of the Kings even now mentioned were made by the People, and so received their Regall Power from them, and by their Election? Is*

a 1 Sam,
21, 15.

not said of Saul, a That all the people went to Gilgal, and there made him King before the Lord Of David, b the men of Judah anointed David King of Judah the Elders of Israel anointed David king over Israel?

b 2 Sam,
5.

c 1 Kin, 1.

Theodidatus. c Zadok the Priest and Nathan the Prophet anointed Solomon King, and the Lord also anointed him, otherwise he had not been the Lord anointed, but the anointed of Zadok and Nathan. The Lord anointed Solomon as Master of the substance, and gave unto him his Regall Power; Zadok and Nathan anointed Solomon,

on, as *Master of the Ceremony*,
 and declared that God had given
 unto him this power. For out-
 ward unction doth not confer up-
 on Kings their Authority (when
 without it ^a *Cyrus*, and before the ^a *Isay 45.*
 se thereof, some of the ^b *Patri-* ^b *Chros*
 rches over their Families were the ^{16.}
 nointed of the Lord); but it is a
 gne onely of Sovereignty, because
 if we poure oyl into the same ves-
 sell with any other liquor, it will
 be alway uppermost.

The Elders then of *Judah* and
Israel c anointing *David King*, did ^c *2 Sam, 2*
 manifest him to be their King; but
 did not give unto him the right
 unto his kingdome, this was onely
 from the ^d *Lords appointing.* ^d *1 Sam,*
^{16.}

In like manner, *Saul* first ^e *a-* ^{16.}
 nointed by the Lord to be Captain ^e *2 Sam, 5.*
 over his inheritance, upon the Pe- ^e *1 Sam,*
 tition of the people ^f *set a King* ^f *Ibid.*
 over them by the Lord, and chosen
 immediately by God to be a King,
 as

Acts 1. as *Matthias* was to be an *Apo*
 by *casting lots* ; God made *h*
King ; he onely gave unto *h*
 kingly power, and not the people
 who notwithstanding after all thi
 are said to **make him King* by ap
 proving him as made by God, an
 receiving him into the possessio
 of his kingdom to exercise h
 Regall Authority, whom the son
 of *Belial* had rejected. The *peop*
 then made *Saul King*, not by givin
 unto him the right of his king
 dom, but by putting him into th
 possession of his kingdom to reig
 over them : For the *Jews* by God
 speciall i commandment being to
 make such a one *King*, whom thei
 Lord God had chosen, unto whom
 their Lord God had given Regal
 Authority ; from their Lord God
 and not from themselves, from
 heaven and not from earth, was
 the the *Soveraignty* of their Prin
 ces.

h 1 Sam. 10

* 7300

Considerare
 regem, est
 verbum or
 tis conjuga
 tionis, quod
 cum afferat
 duplicem
 actionem,
 propriis sig
 nificat face
 re regnare;
 & regnare
 est regiam
 exercere po
 testatem;
 quasi dico
 res, fecerunt
 ut regiam
 potestatem
 exerceret:
 Iesusa Pi
 meda, l. 1. c.
 2. de rebus
 Solomon.
 iDeut. 17.

For

For as in the spirituall Graces which God mercifully bestoweth upon the faithfull, neither the outward ministry of *Paul in planting*, nor of *Apollo in watering*, is any thing, but *a God giveth the increase*: So in the civill power which God vouchsafeth unto Princes, the people are not *any thing* in regard of giving this authority, but God onely is the free Donor thereof.

Philalethes. Although the power of Princes is not from the people; yet it is often derived unto them from their noble Progenitors by Succession, or obtained through their own prowesse; and by lawfull conquest: How then is it onely, and immediately from God?

Theodidactus. Succession, and lawfull conquest, are Titles whereby Princes receive their Authority, they are not the originall, and immediate fountain of this Authority.

thority. Heate, moisture, cold, driness, and our temper arising from them (whiles we are miraculously fashioned in our mothers wombe) are preparations whereby our bodies are made fit receptacles for our soules; but the

^a Eccl. 12. ^a Creator of our soule is God :

So Princes have just claim unto their Sovereigne power by the Titles of succession and conquest ; but the prime Author of their Power is God. *Inde illis est po-*

^b Apolo-
get. 6. 30.

testas (saith ^b Tertullian) *unde spiritus : thence have they their power whence their spirit.* And be-

^c Lib. 5.
cont. Her.

fore him ^c Irenaeus : *Cujus jussu nascuntur homines, ejus jussu constituuntur Principes :* By whose appointment they are born men, and

^d Lombard
lib. 2. Sen-
tent. dis-
tinct. 17.

made reasonable Creatures (and that is by God onely, who ^d infuseth into them their soule by creating it) by his appointment are they made Princes. And as they receive

receive their power onely from God, so for the good or evill administration thereof, they are accountable onely unto God, as unto their Superiour, and not unto any mortall Creature. God onely maketh them Kings, and God onely can unmake them, and deject them from their Thrones.

Philalethes. Were not the Priests amongst the Jews Superiours unto their Kings, to judge and dethrone them, if they were delinquent?

Theodidasus. No, rather Priests were subject unto Kings, and punished by them for their offences.

Abimelek the Priest acknowledged himself King Sauls ser- 2. 1 Sam, 22.

vant. Let not the King impute any thing unto his servant, saith Abimelek, speaking of himself.

And again unto King Saul: Thy servant knew nothing of this. And lest it might be thought that these words were uttered by a time-

b 1 Kin. 1. rous spirit, unto *Saul* a b Tyrant
 c 1 Kin 2. *David* a religious c Prince, call-
 leth *Zadok* the Priest his ser-
 vant. Neither was *Solomon* be-
 hind *David* his Father in the
 knowledge of his Sovereigne au-
 thority over Priests, when he de-
 posed *Abiathar* the high Priest
 and placed *Zadok* in his room.

d 1 Kin. 2. Philalethes. *Indeed the d Text*
saith : Solomon cast out Abiathar
from being a Priest unto the Lord :
but some attribute this fact of de-
position unto Solomon as he was a
Prophet ; because it immediately
followeth in the same Text, That
he might fulfill the words of the
Lord against the house of Ely.

Theodidasus. The fulfilling of
 this Prophecy was not in the mo-
 tive that excited *Solomon* to de-
 pose *Abiathar* ; but *Abiathar*'s
 e 1 Kings c Conspiracy and Treason with
 6. 1. 2. *Adonijah* for the words that he
 might fulfill, &c. doe not shew the
 cause

cause why Solomon did cast out
Abiathar, but the consequent of
 this fact; which was fore-told by a
Prophet, but not accomplished by
 Solomon as a *Prophet*. Men fore-
 tell things to come as *Prophets*;
 they doe not put the things fore-
 told in execution as *Prophets*;
 For then the ^f Souldiers were *Pro-* ^{f John 19.}
phets casting Lots upon Christs
 Garment, that the Scripture might
 be fulfilled: & Herod was a *Pro-* ^{s Math. 2.}
phet fulfilling the Prophecie of
Jeremy, by murtherring the *Inno-*
cents. And many other instan-
 ces might be given in this kind,
 which I passe over, because the
 main point which occasioneth the
 producing of them, the subjection
 of *Priests* among the *Jews* unto their
 Kings, is ingenuously acknow-
 ledged by some of the *Jesuites*.
 In the Old Testament (saith ^{h Sarnier} one
 of the first and chiefest of that ^{tract. 93. de}
 seditious order) under the Law of ^{potestas ec.}
 nature, ^{clesiast. &}
^{secul.}

nature, or of Moses, Priests were
subject unto Kings.

Philalethes. I have heard of
other Romanists that have exalted
the Jewish high Priests above the
Thrones of Kings, and that do
alledge unto this purpose some par-
ticular examples: As of the high

i 2 Chro. 26
k Allen de-
ten Eng.
Cath. cap. 3.

Priest ⁱ Azaria, who with fourescore
other Priests & valiantly assailed
King Oziah stricken with the Le-

1 Allen. ibid.

prosie, for burning incense unto the
Lord; ⁱ did thrust him by force out
of the Temple; according to the

m Levit.

23.
* Autho-
ritate reg-
mandi. Bella.
l. 3. de Pont.
Rom. cap. 8.
n Fov: res
ex: rum Baal.
Bellarm. lib.
5. de Pont.
cap. 8.
6 2 Kings
21.

Leviticall ^m Law against Lepers
constrained him to goe out of the
City, and deprived him ^{*} of
kingly Authority. Of ⁿ Jehoida
who being Chief Priest, cause
Queen Athalia to be slaine, be-
cause she ^o maintained the idola-
trous worship of Baal, and man-
loas King in her stead.

Theodidastus. These facts of
Azaria and Jehoiada, if they were
sincerely

sincerely related out of the Book of God, they would make little for the superiority of Priests over Kings: For first, the Scripture saith, not that *Azaria* violently assailed *Oziah*, or did by force thrust him out of the Temple: he was compelled (without any force from *Azariah*) by the immediate hand of God, striking him with Leprosie, to goe out thence. And when it is said *Azariah* the Chief Priest, with others, caused *Oziah* hastily to depart from the Temple, this (as *Josephus* doth testifie) was onely by words and admonition. And *Chrysostome* giveth the reason, For the Office of a Priest is onely to reprove, and freely to admonish, not to move Arms, nor to use Bucklers, nor to shake a Launce, neither to bend a Bow, nor to shoot forth Darts, but onely to argue, and freely to admonish.

2 Chron. 26. 20.

1 Ibid.

1 Antiquis. Iudaic. l. 9. c. 11. whom *Cajetan* doth follow upon the 2 Chron. 26. *Vsa* lepra Sacerdotes Regem leprosum ad festum regrediendum.

1 De verb. Isaie, vid. Dom. Ho. 4.

Neither did *Azaria* deprive *Oziah* of his kingly Authority, which he held unto his death: for he was ² sixteen years old when he was made King, reigned two and fifty years, and ^u dyed being three-score and eight years old. And although by reason of his Leprosie ^x dwelling a part according unto the prescript of the ^y Law, his Son *Jotham* was his Vicegerent to ^a Rule the Kings house, and the people of the Land: yet untill *Ozia* ^b was buried with his Fathers, *Jotham* reigned not in his stead, he had not the right of the kingdom.

21 Kin. 15.

u Ioseph. l.
9. Antiq.
cap. 11.

x 1 Kin. 15.

y Levit. 13.

a 2 Chron.
26. 21.b Ibid.
ver. 23.

Philalethes. You have given a sufficient answer unto this example of *Azaria*; but the other of *Jehoida* seemeth to have more difficulty.

Theodidasus. In this instance likewise I shall, I trust, easily give you satisfaction, if you will but

but call unto mind, first; how *Ahazia*, Sonne of *Joram*, and *a King of Judah*, dying, his Mother *Athalia* slew all the Kings seed save *Ioas* the Sonne of *Ahaziah*, whom *Jehosheba* his Aunt, and Wife unto *Jehoiada* the high Priest, had stollen from among the Kings Sons that should be slain, and hid in the house of the Lord six years.

2 Kings 9
2 Kings 11
Ibid. 19.9

Secondly, that *Jehoiada* not as high Priest, but as *Ioas* Unkle by marriage, and a Protector over him by reason of this Alliance; and not alone, but with the Captains of hundreds, with the Levites out of all Cities, and with the chief fathers of Israel, brought forth *Ioas* King *Ahazia's* Sonne, did put upon him the Crown, and declared him to be King, who was rightfully so, both by the title of succession, and Gods own special appointment.

2 Chron. 23.
2 Chron. 23. 11.

Thirdly,

2 Chron.
23. 14. 15.

i Thirdly, after they had thus seated *Joas* in his Regall Throne by his Authority, *Jehoiada* commanded *Athalia* as a bloody Usurper of the kingdom to be slain, so that indeed *Joas* the true heire of the Scepter of *Judah*, and not *Jehoiada* the Priest, punished *Athalia* usurping the Crown.

Philalethes. I doe now plainly perceive that such as indeavour to advance the Miter above the Crown, the Priest-hood above Regall power, have no ground hereof in the Old Testament: yet peradventure out of the New Testament they may alledge somewhat for this preposterous subordination.

Theodidatus. If Kings before the comming of Christ had Supream Authority over Priests and all sorts of men within the circuit of their jurisdictions: Christ since hath not diminished, or

or embased this Sovereignty.

Audite Judai, & Gentes (saith

Saint & Augustine speaking in the

person of his Saviour) *audi cir-*

cumcisio, audi praputium, audite

regna terrena, &c. Hearken ye

Jews, hearken ye Gentiles, hear-

ken Circumcision, hearken uncir-

cumcision, heare all earthly King-

doms; I doe not hinder your ruling

and reigning in this world; My

Kingdom is not of this world, it

is heavenly and spirituall. And

therefore ¹ Christ hath not made

Laws to overthrow Policies and

States; but for the better ordering

and establishing of them.

Is not this one of his inviola-

ble decrees promulgated by his

elect servant, and Apostle ^m Saint

Paul: Let every Soule be subject

unto the higher Powers.

Philalethes. What higher Pow-

Theodidactus. Such as beare

the

k Tristat.
315. in 100
banquet.

1 Hom. 232
nu. 13. ad
Rom.

m Rom. 13

the Sword, to whom tribute is due. And hence *Augustine, Chrysostome*, • and almost all the Ancients, have understood *Paul* to speak, *tantum*, onely of secular powers.

Philalethes. Who are subject unto these higher secular powers?

Theodidactus. Every Soule, p although an Apostle, an Evangelist, a Prophet, whosoever he be. This the Apostle Saint *Paul* himself did testifie in his own Person, who stood at *Casars* judgement, where (saith he) *ἐξ ὑποτάξεως*. I ought to be judged, unto whose sentence out of duty I am to submit my self.

And no marvell if Saint *Paul* acknowledged himself subject unto *Cesar*, when his Master *Christ* paid unto him Tribute, and confessed one of *Casars* subordinate Magistrates, *Pilate* to have power over him, & that given from above.

Our

In *Iesuita*
Peres. dispu.
10. nu. 13.
ad Rom.
• *Aequa*
quibus se
subterop.

Chrysost.
in 13. ad
Rom. with
whom *Theo-*
dor. Theoph.
Decumen.
do accord.

1 A.C. 25.

John 19.

Our eternall & high Priest, as ^{f Heb.} man, thus humbling himself under the command of *Civill powers*; his chief Disciple Saint Peter also writeth unto his fellow Presbyters, whom he exhorteth, to feed ^{1 Pet. 5. 2.} the Flock of God, that they would submit themselves unto the ^{1 Pet. 2. 13.} King as unto the Superiour.

Philalethes. These two exhortations of Saint Peter, that his Fellow-Presbyters would feed the Flock of God, and also submit themselves unto Kings, seem to be repugnant one to the other; For Kings that have given their names to Christ are sheep of Gods Fold, and so to obey their spirituall Pa- ^{2 Heb. 13.} stors, having over-sight of them. And if Kings are to obey their spirituall Pastors; how are spirituall Pastors subject unto Kings?

Theodidastus. y All the tribes y ^{2 Sam. 8.} of Israel (and therefore the Tribe of Levi and the Priests) witnessed

fed that the Lord had said to David, thou shalt feed my people Israel. And King David himself calleth them his ^a sheep: Kings then are also Pastors, and all within their dominions, even Priests themselves are sheep of their fold.

*a 2 Sam. 24.
David cum
Angelum
vidisset per-
cussorem
in plebem,
ait ego pac-
savi, & ego
pastor mo-
lignus feci.
& hic grex
quid fecit?
Ambros.
Epist. 28.*

Philalethes. This instance doth not satisfie the doubt I moved, but rather doth strengthen it: for how can Kings and Priests be mutually Pastors one to another?

Theodidastus. After a divers manner. A Pastor, or Shepherd (saith ^b Chrysostome) may with great Authority enforce his sheep to suffer the curing of their wounds when they are not willing hereunto, and may compell them to keep in fertile and safe pastures, if they goe astray and feed in barren places. Such kind of Pastors by a borrowed speech are Kings, who may command their subjects by the terrour, and

*b Lib. 2. de
Sacred.*

and compulsion of corporall punishments. But *Bishops* or *Priests* (as the same *c Chrysostome* speaketh) are to move men by perswasion, spiritually to be cured, and not by offering & violence, as *Lords* over *Gods* heritage. *c 1bid.* *1 Pet. 5.3*

As therefore all the faithfull are to *c submit themselves one to another*, in Christian reproofes, and admonitions; So *Princes* are to be obedient unto spirituall Pastors, beseeching them as Embassadors from Christ, and delivering unto them his heavenly *Messe*ge. And if *Princes* by this *Messe*ge learning what is acceptable unto God, shall by their Authority enioyne it publicuely to be embraced, they may inforce the same spirituall Pastors to obey his command by temporall chastisements. *c 1 Pet. 5.5*

A Prince Sayling unto some forrain Port in his own Ship,
and

and guided by his own Subject in this Maritime passage, he submitte himself unto the conduct and direction of the Pilot; whom notwithstanding, if he wilfully erreth in the performance of his duty, he may severely punish with losse of Liberty, Goods, or Life. So Princes in the Church, which the Ancients have resembled unto a Ship, walking towards the Port of Heaven, they are to hearken unto the meanest of Gods *Servants*, sincerely declaring unto them the sacred will of God; yet if they shall publish rather their own errours, than Gods truth, or otherwise offend, Princes may correct and punish them, and they are patiently to obey.

Princes then owe obedience unto Gods direction uttered by his *Embassadors* for the salvation of their Souls, by reason of
 110. 20. which precious benefit & ordinari-

ly attending their Ministry, No-
thing (saith *g Ambrose*) is more
excellent, nothing more sublime
than a Bishop. And again, Gods
Ministers owe obedience unto
Princes, and are subject unto their
coercive punishments; who are
free from all punishments that
man may inflict. In which re-
spect * *Tertulian* in the name of
all the Christians in his dayes
saith: we honour the Emperour
in such sort as is lawfull for us, and
expedient for them, as a man next
unto God, and obtaining from God
whatsoever he hath, and onely in-
feriour unto God.

*g De digni-
tate Sacerdo-
cap. 30*

* *Ad Scap-
ulam.*

Philalethes. Did any other Fa-
thers of the primitive Church ac-
knowledge this eminent Sove-
raignty in the Emperors of those
times?

Theodidastus. As many as had
occasion to write hereof. * *Opta-* * *Lib. 3.*
tus saith: There is not any man

E

above

h Hom. 2 ad
pop Antioch

i Prefat. lib.
aduc. s. lu.
438.

k In para :
sec: nu. 1,
et nu. 11.

above the Emperour. h Chrysostome
saith of the Emperour Theodosius:
He had no man equall unto him
upon earth, he was the top and head
of all men upon Earth. i Cyrill
writeth unto Theodosius the youn-
ger : Vestre serenitate, unto your
excellency there is no state equall,
much lesse Superiour. k Agapetus
affirmeth of the Emperour Justi-
nian, He hath a higher dignity
than any man ; he hath not upon
earth any higher than himself.

Philalethes. If the ancient Fa-
thers of such different times (for
between Optatus and Agapetus
there were neer two hundred
years) almost in the same phrase
of speech so extolled the dignity
of the Emperour ; when did the
Bishop of Rome challenge his pre-
tended Eminency above the Empe-
rour ?

Theodidasius. Not five hundred
years after Christ : For then
Pelagius

Pelagius the first Roman Bishop
 of that name thus writeth unto
Childebert King of France: I with
 how great study and labour are we
 to strive, that for removing the
 scandall of suspition, we may Mi-
 nister the obsequiousnesse of our
 confession unto **KINGS**, unto
 whom the holy Scripture comman-
 deth us to be subject. Neither
 six hundred years after Christ:
 for about that time ^m *Gregory* ^{m Lib. 2. Epist. Epist. 61.}
 the great, likewise Bishop of Rome,
 religiously confessed, that power was
 given from above unto the Emperour
 above all men. And then recko-
 ning himself in this number of
 all men, n addeth; I being subject <sup>n Ego iussu-
 sui subje-
 ctus.</sup>
 unto your command, not out of
 fained humility, but out of Con-
 science and Duty, on both parts
 have payed what o I ought, because <sup>o Quid de-
 bus.</sup>
 I have yeelded obedience unto the
 Emperour, and not holden my peace
 n what I thought for God. Nay,
 E 2 nine

nine hundred years from Christ, the Bishops of Rome were in such subjection unto the Emperours, that even in that age, the Emperours punished them with the deprivation of their Bishopricks, if they were criminous ; as *Otho* the Emperour deposed *John* the 22. for his impure and vicious life.

Philaletes. At what time then did the Bishop of Rome first so far exalt himself above the Emperours as to presume to deprive them of their imperiall Crownes, and depose them from their thrones ?

Theodidasius. More then a thousand years from the Ascension of our blessed Saviour. *Gregory* the seventh, otherwise called *Hildebrand*, chosen Bishop of Rome p about the year of our Lord, 1073. was the first that did attempt this profane and scandalous

p Bellar.
in Chron.

our

outrage against the Emperour Henry the fourth.

I read, and read again (saith
 a Otho Frisingensis an Historian
 living neer the times of Hilde-
 brand) the gests of the Roman
 Kings, and Emperours, and r no
 where I finde any of them before
 this man (Henry the fourth) ex-
 communicated by the Bishop of
 Rome, or deprived of his kingdom.

q 1 ego &
 relego. lib 6.
 cap. 33.

r Nusquam
 inuenio
 quem ante
 hunc.

And the ill successe of the chief
 Actors in the furious attempt of
 deposing this Emperour, might
 well have discouraged the Bi-
 shops of Rome in succeeding ages
 to meddle again with such un-
 godly enterprises. Rodolph Duke
 of Suevia whom (at the instiga-
 tion of Gregory the seventh) some
 of the Princes of Germany had
 set up to take the Empire from
 Henry the fourth by force of
 Armes, in fighting against this
 Emperour, he lost his right hand :

ſ Vesper-
gens. anno
1080.

ſ Sigeb. anno
1084.

nsigeb. anno
1085.

Found this
written of
him.

and when by reason of that and other wounds, he was ready to breath out his distressed soule, & looking on the stumpe of his arme, and fetching a deep sigh, he said unto the Bishops that were about him, behold, this is the hand where- with I did sweare Allegiance to my Soueraigne Lord Henry. And Pope Hildebrand himself (whilst he was in contention with the same Emperour, to depose him) by the consent of his own people the Romans was deprived of his Popedom; and afterwards lying at the point of death, he called unto him one of the twelve Cardinals, whom he loved above the rest, and Confessed unto God, Saint Peter, and the whole Church, that he had greatly sinned in the Pastorall charge which was committed unto him, and that at the instinct of the Devill he had stirred hatred and heart burn-
ing

ing amongst men. For Hildebrands
deposing of Henry the fourth,
was like the violence of a Tem-
pest, which stirred up so many
Calamities, so many Schismes, so
many perils of bodies and soules,
that it alone (saith Otto x Fri- x Chron.
sengensis) through the fiercenesse lib. 6. cap.
and continuance thereof, may suf- 36.
ficiently prove the greatnesse of
mans misery.

Philalernes. Two most remark-
able examples: they doe clearly
illustrate that speech of the wise
man, Take not part with the se-
ditionous: for, who knoweth the
ruine of them both? But all this
while you have declared onely the
truth of the first principle of
Kingly Sovereignty in his excel-
lent Majesty; That receiving
authority immediately from God,
he hath no Superiour to punish
him, or chastise him, but God
alone. I would therefore now en-

treat you to take the same pains in establishing the second principle of his supreme power ; The bond of his subjects in obedience to his Majesty is inviolable, and cannot be dissolved.

Theodidactus. The principall means, whereby the seditious sons of *Belial* doe pretend that this sacred bond may be dissolved, are either supposed Crimes in the persons of Princes, as *Tyranny in Governing, Infidelity, Heresie, Apostasie, or Episcopall Acts of the Bishop of Rome, as his Dispensations and Excommunications.*

Philalethes. How doe you prove that tyranny in Government doth not unloose this bond ?

Theodidactus. Was not Saul a Tyrant, in hunting after the Soule, and seeking the Life of David, who was most faithfull unto him amongst all his servants, whom

a 1 Sam.

24. 15.

b 1 Sam.

23. 21.

c 1 Sam.

25. 13.

whom he himself confessed to have & rendred unto him good for evil? d 1 Sam. 24. 18.

Was he not a bloody oppressor in commanding Doeg, without any just cause of offence, violently to runne upon the Priests, and to slay fourscore and five persons that did weare a Linnen Ephod? to smite Nob the City of the Priests both Man and Woman, both Child and Suckling, both Oxe, Ass, and Sheep with the edge of the Sword?

The blood of so many Innocents did cry unto GOD for vengeance, and by his speciall commandement *who so sheddeth Mans blood, by Man his blood shall be shed*, deserved death; yet David, not an ordinary or private man, but by Gods own appointment designed unto the Kingdom, a Chief Captain and Leader in the Kings Battells, the

1 Sam.
24. 6.

1 Ver. 14.

1 Sam.
26. 9.

1 Lib. 1. ad.
vers. Parm.

the Kings Son in Law, when he had *Saul* delivered into his hands, and was encouraged by his servants to destroy him; said unto them, & the Lord keep me from doing that thing unto my Master the Lords Anointed, to lay my hand upon him, for he is the Lord Anointed: And after unto *Saul* himself: *h wickednesse* proceedeth from the wicked, but mine hand shall not be upon thee. And again unto *Achishai*, when the Lord another time had closed *Saul* into his hand: destroy him not, for who can lay hands upon the Lords Anointed, and be guiltlesse? which pious and religious act of David toward *Saul*, amongst the *Israelites*, *Optatus* hath elegantly described, the more effectually to commend them unto Christians. *David* (saith *Optatus*) had the occasion of Victory in his hands, he might have cut the

the throat of his unwary and secure adversary, without any labour; he might without shedding of blood, without any conflict, have changed a publick war into a private slaughter. And his men, the victory, occasion, and opportunity encouraged him: he began to draw his sword, his armed Hand was moving towards the throat of his enemy; but the perfect remembrance of Gods Commandements stayed him: he withstanding his men, and the occasions inciting him, in effect thus speaketh unto them: O Victory, thou dost in vain provoke, and invite me with thy triumphs. I would willingly conquer mine enemy; but I must rather keep Gods Commandements. I will not (saith he) lay my hands upon the Lords Anointed. And so he repressed his hand together with his sword: and whiles he feared the eye, saved his enemy.

Phila?

Philalethes. Our blessed Saviour
 ours own precept and commande-
 ment is clear enough for the pre-
 serving of the lives, or of any
 thing else belonging to our enemies:

Mat. 5. Love (saith he) your enemies,
 blesse them that curse you, doe
 good to them that hate you, and
 pray for them that hurt you, and
 persecute you.

Theodidactus. You say well,
 that these Words are Christs
 precept or commandement: our
 Saviours Preface unto them,
 (Εγὼ λέγω ὑμῖν, I say unto you,
 it is my decree) doth sufficiently
 prove it, and the words immedi-
 ately following them (that ye may
 be the Children of your Father
 which is in Heaven) are a most
 forcible motive to stir us up rea-
 dily, and with alacrity to yeeld
 obedience unto this commande-
 ment. Although then Kings and
 Princes, through their Tyranny,
 Per-

Persecution, and Oppression, should be our enemies, as Saul was unto David (*thine m enemy m 1 Sam: 24.*) yet we are to love ⁿ them from our hearts, to *blesse and pray* for them with our tongues, and *to doe good unto them* by our actions. For these Duties by our Saviours Commandement are to be performed of us unto private men that are our enemies; much more unto publick persons, the Princes and Potentates of the Earth. That elect vessell Saint Paul o exhorting us to *blesse all men by our prayers, supplications, and intercessions*; presently mentioneth Kings, and all that are in Authority, as persons for whom after a more speciall manner we are to poure out our supplications unto God. Likewise Tertulian p teaching that according unto the Christian Doctrine, to

wish

*n Saluator
tristis precia
pui inimicis
exhibenda
quorum pro-
mum delin-
gere ad con-
pertinet;
secundum
nempe bene-
facere ad
opus; tertio-
um benedi-
care; 1 bene-
peccari de-
orare ad lin-
quam lan-
guis, cap.
40. Canon.*

o 1 Tim.

p n Apo-
logos. c. 36.

with evil, to doe evil, to thinke
 evil, is indifferently forbidden
 towards all men; thence inferreth
 if we are not to offer the least of
 these injuries to any man; much
 lesse to him that is so highly ad-
 vanced by our God, speaking of
 the Emperour.

Philalethes. *who was this Em-
 perour of whom Tertullian speak-
 eth?*

Theodidastus. It was *Severus*:
 for under him (saith *q Hierome*)
Tertullian flourished.

Philalethes. *was this Empe-
 rour a Tyrant in his government?*

Theodidastus. Yea, an unbelee-
 ving Tyrant, an Infidell, that did
 grievously persecute the Chri-
 stians, whom he did afflict with
 the fifth famous persecution.

*q Severus
 quinta post
 Neronem
 persecutio
 Christianos
 excruciauit,
 OROS &
 B. A. R. an.
 CHA. 205.
 Severissima
 persecutio.*

Philalethes. *Then I perceive
 by Tertullians judgement, that not
 onely tyranny, but likewise tyranny
 joyed with infidelity, doth not
 unloose*

unto the bond of duty and obedience from Subjects unto their Sovereigne.

Theodidatus. You may learne this truth from a more ancient and authentique Author then *Tertullian*, even from the blessed Apostle *Saint Peter*. This holy servant of *G O D* writ his first Epistle in the a time of *Claudius* the Emperour, and did direct it unto his Country-men the *Jews*, b here and there throughout *Pontus*, *Galatia*, *Cappadocia*, *Asia*, *Bythina*, which were regions then subject unto the Roman Emperour. For many years before *Claudius* Raigne, *Pompey* c the great made these Regions Roman Provinces.

And because some Seducers (as d *Iosephus* witnesseth) had perswaded the *Jews* under a pretext of maintaining their liberty, that tribute was not to be payd to *Cesar*, neither any any mortall

Baro. 20 18
anno 45.
a The Rhen-
mists in
their Table
of Peter.
b 1 Pet. 28

c Siger. Com-
ment in l. 24
Supplici.

d Iudaico-
rum Antiq.
lib. 18. cap. 1.
e lib. 2. de
bello Iudaico,
cap. 12.

e 1 Pet. 2.
16. 18.

man was to be accounted as a Prince, or Lord over them, but **G O D** onely : Saint Peter exhorteth them so to be free *as not* having their liberty for a cloake of malitiousnesse, but as the servants of **G O D**, and to feare **G O D**, but yet to honour the **K I N G** also. And although Magistrates be men, and so their ordinance, in regard of the persons in whom it doth reside, but *humane* : yet to submit themselves unto them, for the Lords sake, from whom they received their Authority.

Philalethes. *This King whom Saint Peter would have his brethren the Jews to honour, and that as Supreme, cannot be any other then the Emperour Claudius, under whom (as you have shewed) Saint Peter writ his Epistle, and whose subjects were the Inhabitants of Pontus, Galatia, Cappadocia, Asia, Bythinia, unto whom Saint Peter*

Peter inscribed his Epistle. And Saint Peter might well terme this Emperour a King, because the Roman Emperours (saith Appian) were in all their deeds and actions Kings.

Præf.
Hist.

Theodidactus. Your collection and inference is very firme, and full of truth, and therefore Saint Peter exhorteth his brethren the Jews (himself residing at then at Rome) to submit themselves, and to be subject to a profane Infidell, a cruell Tyrant. For Claudius upon the sight of the least prodigy worshipped the heathen gods after the custome of the Ancient Romans: he was naturally so mercilesse, and given to bloudshed, that he would have tortures in examinations, punishments for Paricides, executed in his own presence: he had most

a Barn. anwo
45 Rhenists
in their ex-
ble of Peter.
b Suet. cap.
22.

c Suet. 6.
24.

F

cruell

d Suet.
cap. 33.
e Suet.
cap. 29.

cruell searchers, of all that came
but to salute him, sparing not any
Sex or Age; delighted to see the
faces of Fencers (whose throats he
had caused to be cut, for stum-
bling by chance in their Sword
fights) as they lay gasping and
yeelding up their breath: d he was
excessively given to the wanton
love of women, and was also intral-
led unto his Wives and Free-men,
that as it was commodious unto
them, or stood with their affection,
he granted honourable Dignities,
conferred the conducts of Armies,
and decreed impunities or punish-
ments.

Unto such an unbeleeving and
bloudy oppressor, Saint Peter
earnestly exhorteth the beleeving
Jews to yeeld obedience.

Philaletes. After what man-
ner? In outward shew and appea-
rance,

rance, onely of constraint, and because (willed they, nilled they) they were to obey?

Theodidastus. No: for Saint Paul writing his Epistle unto the Romans & living under the same Emperour, commandeth & Every soule to be subject to the higher powers, and not because of wrath, nor out of fear of outward force, or violence, but for Conscience sake; and for that these higher powers are the Ordinance of God, the Ministers of God. And this is, as the same Apostle elsewhere & admonisheth, to yeeld obedience unto them from the heart, as serving the Lord, and not men.

Chemiſts in their table of Paul. d Rom. 13. Col. 3. Eph. 6.

Which heavenly Doctrine of the Apostles was afterward often iterated by the Fathers of the Primitive Church in their Wri-

f Persecu-
tio 4. sub
Antonino
Bellar. in
Chro.
g Apol. 2.
ad Anto-
ni. Imper.

things, least by the fraud of Sathan it might slip out of the minds of the faithfull. *Justine* Martyr in the name of the Christians in his dayes, saith unto *Antoninus* an unbeleeving Emperour, and a persecutor: *g* *We onely adore God, and in all other things (not of constraint) but cheerefully performe service unto you. And Augustine: The powers that are, are of God: hence we honour a Gentile placed in power, although he himself, who holding Gods order giveth thanks unto the Devill, be unworthy: for the power requireth it, and deserveth honour, as ordained of God.*

Philaethies. Howsoever infidelity, doth not dissolve the bond of a subject in duty and allegiance unto his Sovereigne; yet may not Heresie and Apostasie?

Theodi-

Theodidactus. *Constantius, Valens, Valentinianus* the younger, were *Arrian Heretiques*: yet we reade not that they were rejected by *Orthodox Christians* as unlawful and usurping Emperours. And (which is worse) was not *Julian* an *Apostate, an Idolater*? yet ^h *Christian souldiers served this* ^{h Aug³} *unbeleeving Lord*; and when he ^{114 Ps.} said, *Goe forth to fight, invade such a Nation, they obeyed.*

Philalethes. Some say this was for want of strength, and forces, to resist.

Theodidactus. They could not want strength, when the greatest part of *Julians Army* were *Christians*, as it appeared instantly upon his death, by their joynt exclamation unto *Jovinian* his successor: For this Army choosing

F 3 *Jovinian*

Joſtiniā Emperour, and he reſuſing to have any Imperiall command over them, becauſe he was a Chriſtian, and they Pagans :

Ruffinus *lib. 2. hiſt.* *cap. 1.* *i all of them with one voyce made answer, And we are Chriſtians.*

It was not then for want of power they obeyed ; but rather, as *Auguſtine* *writerh of them, they were ſubject unto Julian their temporall Lord, for his ſake that was their eternall Lord and Maſter, and out of obedience unto his Commandements.*

If ſubjects are obliged in duty and out of conſcience cheerfully to obey *Tyrannous, Unbeleeving, Hereticall, Apoſtaticall* Princes, as *Powers ordained of God* ; with what alacrity then ſhould we be in all things obſequious unto our *gracious and religious* Sovereigne ? *Gracious*, as being like unto God, whoſe Vicegerent he is in this, that

that his Clemency and Mercy is
over all his works : Religion, in
that he is a zealous propugner
of the Ancient and Catholique
Faith, not onely by his Kingly
Power and Authority, but like-
wise by the *learned pen of a ready
writer.*

Notwithstanding some are so
blinded with the Roman super-
stition, that they are ready upon
some pretended acts of the Bishop
of Rome, as upon his *dispensati-
ons, or excommunications*, to re-
nounce their obedience unto so
mercifull and pious a Prince.

Philalethes. *May not then the
Bishop of Rome, either by dispen-
sing with the Law, which bindeth
Subjects unto obedience, or with
the Oath, whereby they sincerely
swear to performe this obedience
unto His Excellent Majesty ; un-*

loose the bond of their Allegiance?

1 Aquin. 1.

2. & 4. Art.

5.

m 1. 2. q. m

10. Art.

8.

Theodidastus. The Bishop of Rome cannot dispence with the Law of Nature; which ¹ from the first beginning of the reasonable Creature is unchangeable; nor with the morrall Law of God, whose Precepts are indispen-
ble. But the duty of Subjects in obedience unto their Sovereigne, is grounded upon the Law of Nature; beginning with our first beginning. For as we be borne *Sonnes*, so we are borne *Subjects*; his *Sonnes*, from whose loynes; his *Subjects*, in whose Domini-
 ons we are borne. The same duties of Subjects are also injoynd by the Morrall Law, and particularly (as you shewed in the very entrance unto this our Conference) in the fifth Commandment, *Honour thy Father and thy Mother:*

Mother : where, as we are required to honour the *Fathers* of private families, so much more the *Father* of our Country and the whole Kingdom. And as the Bishop of Rome cannot dispence with these Laws, imposing upon us obedience unto his Majesty, so neither with the Oath we take to persevere in this obedience. When *David* said, *I have sworn that I will keep thy righteous judgements,* ^{119.} *Psalm* if the Bishop of Rome had been then in his fulnesse of power, could he have dispenced with this Oath? And so if any now, by the example of *David*, swear to keep Gods righteous judgements of *not committing adultery, or of honouring their Parents and Magistrates*; he cannot free them from this Oath; but if we violate both these Commandements, we are as well *Rebels*, as *Adulterers*.

Phila-

Philalethes. *Are not the ex-* Saul
communications of the Bishop of self
Rome of more force to loose the bonds F
of allegiance, than his dispensations for

Theodidastus. These likewise ove
 have no power to work this effect. ever
 Excommunication upon a con- mu
 tempt unto the Church, doth not Sul
 make a man worse than an *Eth-* tion
nick ; but you have heard that dur
 both Saint *Peter* and Saint *Paul* of
 earnestly exhort us to be subject Se
 unto Heathen and Ethnick Prin- bo
 ces ; and therefore we may also an
 yeeld obedience unto excommu- let
 nicated Princes : besides, excom- th
 munication (according to the Pr
 doctrine of the *Romanists* them- H
 selves) doth not free a servant co
 from obedience unto his Master, ex
 or a Son unto his Father. And th
 Kings are as *Masters*, and *Subjects* fu
 as *Servants* : for so *David* calleth u
Saul

b Aquin.
in sup.
quæ. 23.
Tolet Inst.
sacerd. l.
1, cap. 9.

Saul & his Master, and stileth him-
 self his a *Servant* : Kings are as
 Fathers, and Subjects as *Sonnes* ;
 for so King *Ezekias* was a Father
 over the *Fathers* of his people,
 even the *Priests* ; and therefore
 much more over the rest of his
 Subjects. As then excommunica-
 tion doth not dissolve the bond of
 duty between *Fathers* and *Sonnes* :
 of service between *Masters* and
Servants, no more doth it the
 bond of fidelity between *Princes*
 and their *Subjects*. And so at
 length I have proved unto you,
 that neither supposed Crimes in
 Princes, as *Tyranny*, *Infidelity*,
Heresie, *Apostasie* ; nor the Epis-
 copall Acts of *dispensation*, and
excommunication ; and so, in effect,
 that nothing can free Subjects
 from their fidelity and allegiance
 unto their Prince.

Philalethes.

Philalethes. *Nothing ! The Seal of Confession doth at least in part free some subjects from speciall duties of obedience unto their Sovereigne ; as Priests from revealing Treasons and Conspiracies which they know, as Ghostly Fathers, from the penitent. For if Conspiracies or Treasons be known unto a Priest in Confession, the bond thereof doth bind him to conceal it, & because they are known unto him as unto God, whose Vicar he is in hearing the humble Confessions of repentant sinners.*

Aquin. in sup. q. II. Art. 1.

Theodidactus. If Priests in confessions doe understand of Treasons and other enormous offences, endangering the publick safety of the Church or Commonwealth, as God, and as his Vicars ; then they are to immitate God, whom they would represent, in the

the discovering of these grievous Crimes. For God alwayes doth after a miraculous manner, and (as it were) by his own immediate finger, bring to light crying sins, when they are done in secret, and for a time are inwrapped in darknesse.

Did he not by the Birds of the Aire detect the Murder of *Ibycus*? And because the Persons of Princes are more sacred then the persons of private men, God hath made a speciall promise in his Word, that he will detect *h* Curses, conceived onely in the heart, against *Kings*, by the *Fowles of the Heaven* (that is) after a strange and miraculous manner, if by ordinary means they shall not be revealed. And therefore some Priests of *France* have detected intendments of Treason, onely in thought heard by

*g Ibycus
ut periret
vindex
fuit alti-
volans
gens Avo-
son.*

*h Eccles.
10.*

i Bodin.
lib. 2. de
Repub.
cap. 5.

by them in Confession : and the
Authors of these intendments
have been punished with death.
A Gentleman of *Normandy* in
France, confessed unto a *Frier*
Minor, that he had once a reso-
lution to murder *King Francis*,
and that he repented of his wick-
ed purpose. The *Frier* gave him
absolution, but revealed his wick-
ed purpose unto the *King* ; and
after deliberation had thereof in
the Parliament of *Paris*, the
Gentleman was executed ; and
the *Frier* not punished with any
censure of the Church for his de-
tection.

Priests then are in Gods stead,
whiles they heare *Penitents* con-
fessing their sins, not to conceal
these sins, if they be enormous
and dangerous unto the publick
state ; but according to their
Commission (*whose sins ye k remit,*
they

they are remitted) to declare unto them the remission of their sins, as they are offences onely against God, and before his Heavenly Tribunall.

Philalethes. But the Law of the Church commandeth Priests to conceale all such sinnes as come unto their knowledge by way of Confession.

Theodidastus. This Law of the Church, is but the Law of Pope Innocent the Third, cited in the Decretals (for he is the most ancient Author that the ^m Romanists can alledge for their Seal of Confession:) But were it a Law of the whole Church, it is but an Ecclesiasticall Law. Now if duties injoyed by God himself in his morall Law, as not to doe any manner of work upon the Sabbath day,

1 C. Omnia
utriusque
de Peni-
ten. &
Remiss.
m See Va-
lencia,
Tom. 4.
dist. 7. q.
13. p. 1.

day, may be omitted by our
^{in Mat. 12} Saviours Commandement to
 save the life of a beast : May
 not some things imposed onely
 by an Ecclesiasticall Law, be
 neglected for saving the life of a
 King, upon whom so many lives
 depend ? So that neither the Seal
 of Conscience doth free us from
 any part of the duties of Allegi-
 ance unto our Sovereigne.

Philaletes. If the bond of
 Allegiance from subjects unto
 their Prince is so inviolable, that
 nothing, no not the Seal of Con-
 fession, can dissolve it ; is there
 no means to stay the fury of a Sove-
 raigne Commander, if he should
 be so Tyrannous and profane, as to
 endeavour to oppresse the whole
 Church at once, and utterly to ex-
 tinguish the light of Christian
 Religion ?

Theodi-

Theodidaſtus. Princes in their rage may endeavour wholly to destroy Christs Church : but in vain ; becaule Christ hath so built it upon a *Rocke*, that the *o* Mat. 16. strength and *gates of Hell* shall not ever so far prevail *against it*, as quite to vanquish it. And when they doe labour to effect so hai-nous an impiety, the onely means we have to appease their fury, is, *serious repentance* for our sins, which have brought this chastise-ment upon us ; and humble pray-er unto G O D, who guideth the hearts of *Princes like Rivers of waters*. You know how before the comming of C H R I S T, the visible Church was onely amongst the *Jews* ; and that whiles they were Captives under the Persian Monarchs. *Ahasuerus* at the in-stigation of *Haman*, sent forth a Decree, to *P* destroy them all, both *p* Ester 4.
 G young

young and old, Children and women, in one day. Here the whole Church, by the barbarous designement of *Ahasuerus*, seemed to be in the very jaws of death; yet they take no armes, they consult not how to poyson *Ahasuerus* or *Haman*, they animate no desperate person suddenly to stab them; but there was onely a great sorrow amongst them, and fasting, and weeping, many lying in sackcloth and ashes; to humble themselves under the mighty hand of God for their sins, and to avert his wrath hanging over their heads, by the cruelty of so bloody a tyrant.

And the ancient Christians upon the like occasions imitated these *Jews*. For when they were threatened by *Julian* the Apostata, with an utter Extinction of Christianity, they hindred and repressed

God and the King.

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repressed him with their tears, r Naxian. Ora. 1. in Julian.
 having this onely remedy against
 the Persecutor. If any therefore
 are oppressed with the tyranny
 of their supreme Governours,
 let them (saith^r Sarisburien^s, even f Lib. 8. 1a. 20.
 in the darknesse of Popery) fly
 unto the patronage of Gods mercy,
 and with devout Prayer turn away
 the whip wherewith they are scour-
 ged: For the sins of the offenders,
 are the strength of Tyrants. t Peccata enim delin- queantium sunt vi- res Tyran- norum.

Philalethes. To be freed from
 tyranny and oppression in this world,
 is a temporall benefit: and many
 times God hearkneth not unto our
 Prayers for temporall benefits. How
 then are faithfull and loyall Sub-
 jects to comfort themselves against
 the pressures of mercilesse Tyrants?

Theodidactus. Their onely com-
 fort in this case, is that which

Saint *Augustine* long since ministred unto them : The rod of sinners (saith he) speaking of wicked Masters and Magistrates) lyeth heavy upon the lot of the righteous ; but not for ever. The time will come, when one God shall be acknowledged : The time will come, when one Christ, appearing in his brightnesse, shall gather before him all Nations, and sever them, as a Pastor severeth his Goats from the Sheep, and place his Sheep upon his right hand, and his Goats upon his left. And then thou shalt see many servants and Subjects, amongst the sheep, and many Masters, and Princes amongst the Goats: and again, many Masters and Princes, amongst the sheep, and many Subjects and servants amongst the Goats. So that when all other helps and comforts doe faile distressed subjects ; the day of Judgement, the

God and the King.

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the end of all transitory things,
will bring an end unto their sor-
rows.

Philalethes. *with this end of
all things, I pray you let us end
this our Conference, beseeching God
so to affect the hearts both of Prin-
ces and Subjects, with a serious
and frequent cogitation of this last
Judgement; that they in Govern-
ing, these in Obeying, both in all
their actions, and whatsoever they
doe; may (with Saint Hierome)
have the Voyce of the Archangell
alwayes sounding in their Eares,
Arise from the Dead, and come
unto Judgement.*

*De Reg. &
Monacho.*

FINIS.